

III.

Methodism Displayed;

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R E M A R K S

U P O N

Mr. WHITEFIELD'S

A N S W E R,

T O T H E

Bishop of L O N D O N'S

L A S T

PASTORAL LETTER.

I N A

Letter to Mr. *Whitefield*, or in his Absence to ANY
of his Abettors.

*Woe unto the foolish Prophets, that follow their own Spirit, and
have seen nothing.*

*They have seen Vanity, and lying Divination, saying, the Lord
saith; and the Lord hath not sent them: and they have made
others to hope that they would confirm the Word.*

*Have ye not seen a vain Vision, and have ye not spoken a lying
Divination? —* Ezek. xiii. 3, 6, 7.

By J A M E S B A T E, M. A.

R E C T O R of St. PAUL'S D E P T F O R D ;

A N D

Formerly CHAPLAIN to his Excellency *Horatio Walpole*,
Esq; his MAJESTY'S Ambassador Extraordinary and Ple-
nipotentiary at the Court of FRANCE.

The SECOND EDITION.

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METHODISM

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REMARKS, &c.

S I R,



Resuming that my LORD of London will hardly think it worth while to make any Reply to that Treatise of yours, which you call *an Answer to his last Pastoral Letter*; I have ventured to make some few Remarks upon it, which I shall proceed, without any further Preface or Apology, to offer to the Consideration of yourself, or *any* of your Abettors.

B

I shall

I shall begin with the middle Paragraph of *Page 5*. where you apprehend yourself pointed at by that Position of his LORDSHIP — “That a diligent Attendance upon the Duties of our Station is, in the strict Sense, the serving of God”;—and then you cry out that —“you never *affirmed* the “contrary”.

Sir, You are not charged with *affirming* the contrary; but since you choose to bring this Point upon the Carpet, I must tell you that all the World can justify the Charge of of your *practicing* the contrary, and that's worse: Witness the Numbers of poor Tradesmen who daily leave their Families to starve, only to ramble after you. Shew us, if you can, that you ever rebuked any of them for so doing.

You proceed in the same Page to give us a Specimen of that “Meekness which becomes a Disciple of Christ, and of that “Humility and Reverence which is due “from a Presbyter to a Bishop of the “Church of God”—in a pert Animadversion upon his LORDSHIP for calling
“Lukewarmness

“Lukewarmness a very imperfect State of
 “Christianity,” when in Truth, say you,
 “it is no State of Christianity at all.” To
 prove this you alledge an Authority from
 St. Paul; 2 Cor. xiii. 5. and then conclude
 your Paragraph with promising *to beg his*
 LORDSHIP’S Pardon if you have mistaken
his Expression.

I am sure you ought, were it feasible,
 heartily to beg St. Paul’s; for you have
evidently and (so plain is the Context, that)
 I fear also *wilfully* perverted the Sense of
 the Apostle, so as to strip this whole
 Chapter of all Scope and Meaning. A fine
 way this, of *dividing the Word of God*,
 Brother Whitefield, when a Man violently
divides Text from Context, so as to make
 errant Nonsense of both! — The Case was
 this; the Church of *Corinth* was troubled
 with a sort of Dissenters stubborn enough to
 deny the Divine Authority even of St. Paul
 himself; as we find in ver. 3. — *Since ye*
seek a Proof of Christ speaking in me,
 (then follows a Parenthesis, ’till you come
 to the Verse by you perverted) *since*, says he,
ye seek a Proof of Christ speaking in me,

Examine yourselves whether ye be in the Faith; prove your own selves; know ye not your own selves that Jesus Christ is in you, except ye be Reprobates. As if he had said — “ If ye doubt of my Apostolic Commission, search your own Hearts for a Proof of it. For if ye have not renounced your Faith in form, and turn’d Apostates, ye will find that Jesus Christ is in you, *i. e.* present with you *virtually*, by those miraculous Gifts of the Spirit which ye received upon my Preaching; and which are consequently a Seal set to my Apostolic Commission by Heaven itself. For, those Gifts do not only prove the Divine Authority of your Faith, but they are also a Collateral Proof of my Divine Commission to preach that Faith to you. — Which latter was the Apostle’s sole Aim in this Text.

But you, it seems, must pervert a plain Text, only to revive an old, exploded, Fanatical Notion, of very evil Tendency, that none can be sure they are in a salvable State, but such as K N O W that Jesus Christ is in them, that he is F O R M E D in them,
so

so as to be CERTAINLY FELT in them. I call this an exploded Notion, because it has often been confuted; I call it a dangerous one, because, as Dr. *Stebbing* has observed, it is inconsistent with the Nature of that State of Tryal we now are in, and supposes us to walk--- *not by Faith*, as says the Apostle, *but by Sight*. And I add, whoever *thinks* he walks *by Sight* and *not by Faith*, must needs go a Step or two further: --- Such an one must not only thenceforward tread without Caution, *taking no heed lest he fall*, but must of Course be carried at last into that highest piece of Presumption --- that *he is actually arrived at a State of Impeccability*, --- that consequently, what are Sins in others are none in him, --- such Actions as are unlawful to others are lawful to him. And would some Person of Abilities, Leisure and Industry, but take the Pains to collect from Ancient and Modern Histories, all the foolish, wicked and extravagant Actions that have sprung from these Principles, and publish them under the Title of *An Historical Account of Enthusiam, Ancient and Modern*, it would shew us the excellent Use of the
Apostle's

Apostle's Præmonition, (that we walk by *Faith* and *not* by Sight) and might prove a Work of no small Service to the present Age. But to return.

As to his LORDSHIP's calling *that* an "Imperfect State of Christianity," which you say is "no State of Christianity at all." --- Consider, a Baptized Christian, who has not actually and formally renounced his Faith, however Lukewarm or Wicked, has by Baptism a *Covenanted Right* to the Comforts of God's Spirit, upon his qualifying himself to receive it by Repentance and Amendment; as also to the Pardon of his past Sins through the Merits of Christ, upon the same Terms of Amendment and Repentance. Whereas an unbaptized Heathen has no such Covenanted Rights; he neither can Repent as he ought, nor expect a Pardon if he could Repent: Because --- he has no Right to apply the Merits of Christ to himself. I take no Notice of your misquoting his LORDSHIP; for though my LORD does not say an Imperfect State of *Christianity* as you falsely affirm, but only --- an *imperfect State* in general, yet it may
be

be fairly enough presumed that he *meant* it. And I hope I have as fairly proved that if he did, he meant what --- was strictly right.

You go on, *Page 6*, to Criticise upon this *dark Expression of my LORD's*, as you call it --- "Nor need they any other Evidence " besides those good Dispositions they find " in their Hearts, that the Holy Spirit of " God co-operates with their honest Endeavours to subdue Sin and grow in " Goodness." --- And spend *Page 7*. in proving that *good Dispositions or Desires* are no sufficient Evidence of the Spirit, without good Habits. But pray, what occasion is there for this subtle Distinction, when --- to the good Dispositions my LORD speaks of, you see he immediately subjoins, (in the same Period) honest Endeavours, to subdue Sin and grow in Goodness; which is all that either we *can* do, or God *can* expect of us, in our present State of Probation and Imperfection. Can't you plainly see, now, what my LORD means by --- good Dispositions, when you find them so closely conjoined

conjoined with actual *Endeavours to subdue Sin and grow in Goodness.*

Well; his LORDSHIP immediately adds, "nor that Persevering in their Course, "and praying to God for his Assistance, and "relying upon the Merits of Christ for the "Pardon of all such Sins, Failings and Imperfections, as are MORE or less unavoidable in this mortal State, &c."---in your Remarks upon which Passage you insinuate, that his LORDSHIP has a formal Design of excluding the Sin of Original Corruption out of the Christian Scheme. A Suspicion, by the bye, which you could never have entertained, had you been as well acquainted with his LORDSHIP's Writings as you ought. But pray --- how does the Omission of a particular Notice of it by name, imply an actual Exclusion of it? And does not his LORDSHIP speak of Sins MORE or less unavoidable? And would not a candid Spirit have included Original Corruption in the former? Sure I am, both that the Words will well allow it, and that they presently conveyed that Idea to me, at my first Reading them.

You

You come next to his LORDSHIP's Caution against Enthusiasm; which you suppose, and with good Reason I grant, to be intended more particularly against yourself. You begin with observing that according to the fair Rules of Writing, it was incumbent on his LORDSHIP to have shewn, that the Word Enthusiast had a good as well as a bad Meaning; signifying no more than *a Person in God*. But, Sir, from whence do you prove this to be the true Meaning of the Word? Not from Scripture sure, because 'tis no Scriptural Term; nor from the ancient Greek Authors, who first made and compounded the Word; — because among them it signifies no such Thing as *a Person in God*, but the very reverse, *viz. a Person in whom God is*, — or rather in whom *the Devil is*. — Except you allow the Heathen Deities and Oracles were real Gods, and not Devils in Disguise.

I cannot see what you can deduce from that Text of St. Peter, of *our being Partakers of the Divine Nature*. Nor from those other Citations in the following Para-

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graph, *Page* 10. Those Expressions are manifestly Allusions, originally to the Body Natural, (whose Members are one with the Head) --- translated thence to Bodies Politic, (whose Members are one with the Ruling Head) --- and thence applied to the mystical Body of Christ, (whose Members are one with God their Supreme Head.) And who *ever* denied the Truth of this; or who *can* deny the Truth of this Interpretation?

You proceed, *Page* 9, 10. further to Instruct his LORDSHIP in the right Notion of Enthusiasm, by mending his Definition of it. My LORD defines it to be a "strong Persuasion on the Mind, that they "are guided in an extraordinary Manner, "by immediate Impulses and Impressions of "the Spirit of God." You tell us he should have said "strong but *groundless* "Persuasion," and then it would have been to his LORDSHIP's Purpose.

But I apprehend it more to his Purpose, *to leave out* the Word *groundless*. For, had that Word been inserted, it would have been at least a *tacit* Concession that *some* such

such Persuasions might *not* be groundless: — A Concession, contrary to the whole Tenor of his LORDSHIP's Argument, as well as to the plain Truth of the Matter. I say contrary to Truth, because --- since all extraordinary Impulses *of* the Spirit, as well as all extraordinary active Powers, delegated to Mankind *from* the Spirit, since all these have long since ceased, together with that Necessity that first introduced them; it follows that all Persuasions of the former, as well as Pretences to the latter, must *of Course be groundless.*

But, before I go any further, it seems expedient to add a Word or two concerning the true Nature of those miraculous Gifts we are here speaking of; a Point which you seem to want Instruction in, much more than my LORD of *London* does, in the Nature of Enthusiasm. Observe therefore that these præternatural Gifts, (which St. *Paul* enumerates in *1 Cor. xii.* and which some Divines call *χαρίσματα*, and others—*Gratie gratis datæ*) were in number nine: and these nine are, I think, reducible to two general Heads or Classes. Five of

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them

them may not improperly be called *miraculous passive Impulses* of the holy Spirit, upon the Spirits of Men; and the other four were *miraculous active Powers*, communicated also by the same Spirit to the Spirits of Men. Of the former Sort, I judge, were

1. *The Word of Wisdom*, or an inspired Knowledge of the Christian Dispensation in general.
2. *The Word of Knowledge*, which was partly what we now call Prophecy, or a Knowledge of Things future. I say partly, because this Gift comprehended also a Knowledge of Things distant, or secret; as also a Knowledge of the Divine Will in regard to particular Actions to be done, or Steps to be taken.
3. *Faith*; not the common *saving Faith*, — but — an inspired Assurance of Success, previous to the undertaking a Miracle, or the undergoing a Suffering.
4. *Prophecy*, or the Gift sometimes of *Expounding*, at other Times of *Praying* by Inspiration.
5. *Discerning of Spirits*, or the Thoughts of Men's Hearts.

These I call the *five miraculous passive Impulses*; and had I Time, I could evince from Scripture, and Christian Antiquity, that no Holy Man, gifted with any of these

five,

five, was ever destitute of *some external Means* of evincing his own Veracity. (Probably, by being always possessed of one or more of these four, which I term *miraculous active Powers*) which if you offer to deny, (and I know it is a Position that *must Gall you*) I'll join Issue and Contest the Point with you. These four were, 1. *Healing Diseases or Wounds.* 2. *Miracles*, or a Power of suspending or controlling the stated Laws of Nature. 3. *Tongues.* 4. *Interpretation of Tongues.*

Now, Sir, I think I have sufficiently paved my Way to that admirable piece of Dexterity of yours, in *Page 11.* where you quote his LORDSHIP for saying, that "falling into Enthusiasm is chiefly owing
" to the want of distinguishing aright between the ordinary and extraordinary Operations of the Holy Spirit; such as Miracles, &c." and then very flily suppose, that by extraordinary *Operations* in the last cited Passage, his LORDSHIP means, truly, the same as being *guided* in an extraordinary Manner just above, *viz.* in his Definition of Enthusiasm.—and if so, his
LORDSHIP'S

LORDSHIP'S own Definition, you say, proves *you* to be no Enthusiast, — because — “ you never did pretend to these extraordinary Operations of Miracles, Tongues, &c.

But I, Sir, suppose that my LORD means no such Thing. In his Definition of Enthusiasm, he manifestly speaks of a Persuasion of being guided by such miraculous *passive* Impulses as I have described; but in the latter Passage he speaks of the miraculous *active* Powers: 'Tis easy to pretend to the former, but no Man in his Senses *can* be supposed to pretend to the latter. Accordingly you *are* charged, and *justly* charged, with pretending to the miraculous *passive* Impulses spoken of in the Definition, and therefore according to that Definition, you are *still* an Enthusiast; and will die one too, if you don't lay in a little better stock of that Letter-learning, you so heartily despise.

As to my LORD'S “ affirming without
“ any Restriction, that a strong Persuasion
“ of being guided, &c. is Enthusiasm in
“ the

“ the worst Sense of the Word, when he
 “ elsewhere says that God, *when he pleases*
 “ CAN so work upon the Minds of Men”---
 Pray where is the Inconsistence of all this?
 For, though God *has* undoubtedly such a
 Power, yet you see he ceases to exert it.
 And if I may say it, without seeming to
 Dogmatize about the Divine Wisdom, I do
 with all Humility suppose, that there are
 now no other Ends of Providence to be ac-
 complish’d, but what are capable of being
 brought about by natural Means, together
with the ordinary Influences, given more or
 less *frequent*, or more or less *intense*.

Well, Sir, but I charged you, just now,
 with pretending to *miraculous passive Im-*
pulses, when the Charge, you’ll say, is rea-
 dy denied to my Hands, in the very next
 Sentence, *Page 11.* where “ you lay claim
 “ to none but the ordinary Gifts and Influ-
 “ ences of the Spirit.” But for my part, I
 cannot imagine what Spirit could Influence
 you to shuffle and prevaricate after so ex-
 traordinary a Manner; when you freely
 own, *Page 23.* that “ there are some parti-
 “ cular Promises which God has so *strongly*
 “ *impressed*,

“*impressed*, and does still *impress* upon
 “your Heart, that you verily believe they
 “will be fulfilled.” Pray, Sir, by what
 kind of Logic do you make those PARTI-
 CULAR Promises of God, so STRONGLY
 impressed upon your Heart, to be no more
 than ORDINARY Influences of God’s Spirit?
 And are not every one of those Expressions
 my LORD has pick’d out of your Journals,
 where you speak of yourself or your own
 Actions, Instances of your claiming either
 some *extraordinary Gift*, or some *extraordi-
 nary Influence* of the Spirit?

I come next to the Criticism you pass in
 Page 12, on this Expression of my LORD’s,
 — that “the ordinary Gifts, however real
 “and certain in themselves, are no other-
 “wise *discernible* than by their Fruits and
 “Effects.” It seems he should have said,
 —discernible *to others*. — “Because, say
 you, ‘tis possible for one to feel Joy in
 “the Holy Ghost” (to *think* he feels it you
 mean) “with the rest of his Fruits, which
 “he has no Opportunity of discovering to
 “others, and which consequently, at
 “that

“that Time, may not be discernible to
“others.”

No, Sir, nor discernible to himself neither, so as that he can *be sure* it is the Influence of the Holy Ghost. *This* he can be sure of only from the Effects, --- from the practical Influence it shall have upon his future Conduct. Your own saucy Sneer upon *my LORD's being assisted by the blessed Spirit in Writing his Pastoral Letter*, happily leads me to an Instance of the Truth of this Assertion. Pray Sir, when you had finish'd your Answer to that Letter, did not so valuable a Performance give you a great deal of inward Joy and Complacency? Surely you who equally rejoice at all Events, both good and bad, must be highly rejoiced at the Thoughts of having so gloriously trodden upon *Satan's Neck*, in the Person of so great an eminent a Christian BISHOP. Well Sir, and what Spirit was it that *help'd you* to Compose this wonderful Answer? Doubtless, you'll say, 'twas the same that filled you with so much Joy at the Conclusion of it, which you (who pretend to do nothing without the Spirit of

D God)

God) must say, was the Holy Spirit. And yet it has since appeared *from the Fruits and Effects*, that it could not be the Spirit of God, because when that blessed Spirit has ever vouchsafed to lead Men at all, it has ever led them into all Truth; and can lead them into nothing else. But the Spirit that help'd you to Answer my LORD of *London*, has evidently led you into a multitude of Prevarications, Evasions and Blunders. Therefore there's an end of your Argument, for 'tis plain you was out in the Joy you felt; and ascribed it to a wrong Author. Joy you felt, I'll allow you, but you could not feel who it came from. — *I hope, Mr. Whitefield, these Reasonings carry with them their own Evidence.*

Page 13, You endeavour to get clear of a twofold Charge of his LORDSHIP's;—of Suggesting that “our Church is regardless “of the Doctrine of Regeneration or New Birth;”—and of your insinuating “the Necessity of People's seeking elsewhere for a “more Spiritual Service.” For though you are not mention'd by Name, I will however,

ever, for Argument's sake, suppose that *you are*.

I grant, you don't charge *the Church* with any such Omission, but you charge the Clergy in a Body with neglecting to preach upon those Points. And that, Sir, is an impudently false Charge. For the Clergy actually *do* preach and maintain that Doctrine; but would you have them preach upon nothing else? They preach it at least as often as those Seasons occur, which the Church dedicates to that Subject, and therefore they not only preach *what* the Church maintains, but also follow their Rules so closely, as to preach it *when* the Church directs it. Indeed, you must excuse them for taking no Notice of the *Pangs that attend the New Birth*, for being unable to deduce any such Thing either from Scripture, Reason, or Experience, they are unwilling to take your bare Word for it, without better Evidence.

After all this, you must act with your usual Inconsistence indeed, if you offer to shuffle off the second part of the Charge.

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For

For if the Clergy neglect to preach as they *ought*, and you always preach as you *should*, and *pray by the Spirit* too; the People of course must seek for a more Spiritual Service from *yourself*. Especially if you do but succeed in your Endeavours, to persuade them that *God is better pleased with being served in the open Air, than under a Consecrated Roof.*

But notwithstanding your Zeal for the Church, I cannot forbear giving Vent to a certain Suspicion of mine. Don't you remember that on *Saturday April 21, 1739.* (The Day that the Spirit sent you in such a hurry to *Oxford*, to prevent the ill Effects of Brother *Kinchin's* throwing up his Living and Fellowship) you argued thus with him; "I can assure you that my being a Minister of the Church of *England*, and preaching its Articles, is a Means, under God, of drawing so many after me."—I know the Words are capable of being quibbled into an innocent Meaning; but still it seems *to me* as if you made use of the Orders and Articles of the Church, something in the Nature of a Cloak, to cover some other Design.

sign; or at least with a View chiefly to *Draw People after you*. And what confirms me in this Suspicion, is, your passing no Censure at all upon one *Howell Harris*, a Friend of yours, for being *resolved* (Journ. 3. pag. 48.) to intrude himself into the Work of the Ministry—*without Orders*. I presume then *he* has no occasion for Orders, if he can but *draw Numbers after him WITHOUT THEM*.

But to proceed. As highly as you honour the Service of the Church, yet you cannot heartily join with his LORDSHIP in thanks to God for a public Service prepared to our Hands. — And for what Reason? Why, “because it is undeniable that “the Spirit of God helps us to pray *Ex-tempore* now, AS WELL AS FORMERLY, if the Scriptures be true.

If the Scriptures be truly understood, you mean, as I perceive they are not by you. For the Texts you alledge (*Rom. viii. 26.* and *Zach. xii. 10.*) are nothing at all to the Purpose, they both of them allude manifestly to the *miraculous Gift of Prayer* above-

above-mentioned; as you might have seen by the Context, had you taken the least Pains to have understood it. Those Words of St. Paul, *the Spirit helps our Infirmities, &c.* were peculiar to those very early Converts who had neither the Advantage of Liturgies, nor of a compleat Canon of Scripture to direct them *how* or *what* to pray for. 'Twas therefore necessary that *they* (or a competent Number of *them* in behalf of the rest) should pray by the Spirit, or by Inspiration, because they had no other guide to pray by. But, that Necessity as well as the Gift itself, ceased upon the Supply of those two Defects, which was about the close of the Apostolic Age. For the Canon of Scripture was then compleated, and Liturgies composed for most of the Churches. And (as they had that Convenience) composed, no doubt of it, from the Words of those Inspired Oracles, who had *the Gift of Prayer* properly so called. And as the main Part of our Liturgy is taken from those Ancient ones, 'twould be no bold stroke to affirm it was given by Inspiration. As to what you say of God's "assisting us in the Performance of Prayer,"—he does it by
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keeping close our Attention, and warming our Devotion. And this surely is best effected in the use of a *pre-composed* Form, which pre-cludes the Necessity of our casting about in our Minds either for fitness of Matter or Propriety of Expression. — So much for *Extempore* Prayer.

Page 16, we find that my LORD is so bad a Man, as not only to *deny* God's immediate Assistance in our Addresses to the Throne of Grace, (which is a flat Falschhood, for he directly *affirms* it) but he also *denies* it in *our particular Actions*. — Which is another. What he plainly means is this; In those Actions where there *really* is a co-operation of God's Spirit, we cannot pretend to pronounce what Proportion the co-operation of the Spirit bears, to the single Operation of our own Minds. Nor can we ever affirm, that any one *particular* Thought or Action is *certainly* the sole Effect of the Spirit, without *any* co-operation of our own Minds. — Here you interrupt the Quotation with this pert Interrogative. ("My LORD, who ever affirmed that there was no co-operation of
" our

“our own Minds, together with the Impulse of the Spirit of God?”

Why you, Sir, have affirmed that and much more. You have publish'd to all the World Actions of your own, done not only *without* the co-operation of your own Mind, but — in direct Opposition *to* it. The very first of those Flosculations my LORD has taken the Pains to pick out of your Journals, is an eminent Instance of this. It seems, on a certain Day, while you lay somewhere at Anchor, “you intended to stay on board to write Letters; but God being pleased to shew you it was not his Will, you went on Shore again.” Now, Sir, how did the Impulse that sent you a-Shore, co-operate with your *Intention* of staying on Board to write Letters. Soon follows another of the same Sort. — “Intended to preach at *Fort Simons*, and the next Day at *St. Andrew's*, but — “Lord thou called'st me elsewhere.” Did the Lord's calling you *from* both these Places, *contrary to* your own Intention, co-operate *with* your Intention of Preaching *at* both of them. Who was it that laid claim
at

at the foot of Page 11. to only the *ordinary Influences* of the Spirit? I find it will sometimes happen, that People, who ought to have the best of Memories shall have the worst. If you use these and the like Expressions, only to make the Ignorant take you for somebody more than Ordinary, you then are something, which for good Manners shall here be nameless. If you have no such Intention, why do you make use of such Expressions as can carry no other Idea to any Ears that hear them?

But to return, you charge my LORD, as I was observing, with denying the immediate Assistance of the Spirit in our particular Actions, when he only denies the Possibility of our being *sure* of it when we really *are* so assisted; or of our being able to say positively *how far* we are assisted by it. *These*, says my LORD, *are things we dare not say*. You pertly reply — Indeed my LORD—I dare say them. But, Sir, if you *do*, you dare say any thing; for his Lordship's Words *carry their own Evidence with them*, much better than your *Reasonings* do. For a Co-operation is not to be distinguish'd

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from an Operation, for that very Reason, *because it is* a Co-operation. Were it an Operation contrary *to*, or distinct *from* the Operation of our own Minds, I grant you, it might have been felt in itself as well as in its Consequences; but as the Case now stands, it cannot be *so* felt, because a Co-operation is nothing more than our own Operation render'd more Intense. And this is a full Answer to what immediately follows—" Cannot your LORDSHIP *feel* the " Wind then? Does not your LORDSHIP " *know when* it makes an Impression upon " your Body? So easy it is for a Spiritual " Man to *know when* the holy Spirit makes " an Impression upon him." Not quite so easy you see.—Nor does the Analogy between the Wind (or rather the Air) and the Spirit lie in the SENSIBILITY of the former, but in the secret and imperceptible Manner in which it operates. You go on to ask, — " and where, my LORD, is the Absurdity " of saying, that the Holy Spirit *may* " in the minutest Circumstance direct and " rule our Hearts"? I answer, there is none at all, provided you mean only a Co-operation, the Absurdity lies in your pretending to

to *point out* each of those *minute Circumstances*. For surely you won't pretend that *every* Man is *so* directed in *every* minute Circumstance.

Page 18, 19, 20, 21, 22, 23. What a String of disengenuous Quirks, and mean Evasions, well worthy of their Author, are we entertained with throughout the whole Course of these six Pages! You take it for granted (*page 18.*) “that *you* are one of “those Men whom his LORDSHIP thinks “should be called upon for some reasonable “Evidence of a Divine Commission”? I verily believe you are; but I perceive that his LORDSHIP may *call upon you* long enough before you'll be able to give him one. What are your Priests Orders to the present Purpose? My LORD taxes you with pretending to a Divine Commission, personal and peculiar to your self, in Contra-distinction to that which is given to all lawfully ordained Priests in general. And will you, who set your Name to those Journals, offer to deny this Charge? Your Priests Orders don't save you; they *are* indeed a divine Commission, but different you see from what you

pretend to. They are a Commission *to preach the word of God, and administer the Sacraments in the Congregation where thou shalt be lawfully appointed thereunto.* And it grieves all good Men, to see with what Insolence you fly in the Face of that very Divine Commission, to which you are now reduced to fly for Refuge: At the same time perfidiously trampling upon those Canons of your Church to which your Obedience is due.—The Silly Dilemma in page 19, that “the Bishop must either deny his own Commission to be Divine, or allow yours to be so”, deserves no Answer.

You next endeavour to evade the Charge of pretending to extraordinary Communications with God, by a piece of Prevarication parallel to the former. You flourish away against two Senses of the Words, neither of which my LORD can be supposed to affix to 'em, and then take no notice of that true Sense in which he evidently uses 'em. — *Ob! Christian Sincerity whither art thou fled?* 3d Journal p. 29.

After what has been said, the most ordinary

nary Reader will with ease perceive how meanly you evade the three Charges quoted from Pages 28, 29, 31. of his Lordship's Letter. The true Sense of 'em fully appears from the Citations brought to support each of 'em; those Citations still stare you in the Face, and cry aloud to be *honestly* answered, or ingenuously granted and given up.

Page 22, abounds with fresh Instances of *that Humility and Reverence which is due from a Presbyter to a Bishop of the Church of God: and of that Love and Meakness which becomes a Disciple of Jesus Christ*. It seems if your Audiences had not been usually prick'd to the Heart at your Preaching, you might have taken up the Prophets Lamentation.—Oh! My Leanness, my Leanness! A modest Hint, I presume, that all other Preachers *may* take it up.

But, Sir, I have seen your Audiences prick'd to the Heart at your Doctrine, when I knew of no Man there who need to be prick'd to the Heart at it, but yourself for Preaching it. When the poor Creatures have been made to believe that after Repen-
tance,

tance, Faith, Baptism, attendance on the Worship and Ordinances of God, and the Practice of all moral, social and religious Duties.—That after all this they are yet in the high Road to Damnation, as much as if they *never had heard of the Name of Christ*, —this indeed, I must confess is enough to make 'em cry out with the trembling Gaoler, — “ *What must we do to be saved.*

We find in your Writings, that this Question has often been put to you; but pray, did you ever give an honest Answer to it? As I don't find you *ever* did, I shall endeavour to do it for you. You should have spoke thus, or something like it. “ *Tho' the Gospel, my Christian Brethren, be indeed, like its Author, the same yesterday, to day, and for ever, yet—not so are the Circumstances of its Hearers. These Words are an Instance of this, —The Gaoler here mentioned was an unbaptized Heathen Roman; had just seen a notable Miracle wrought in behalf of the Apostles, whereby he saw that God was with them and not with himself. He, consequently, had reason to tremble, at a Sense of his being out of the Road to Salvation, and*

“ *desti-*

“ destitute of the Means of Grace. But
 “ *you*, my Brethren are in another Case.
 “ — *You* have the Happiness of being Bap-
 “ tized into the Christian Faith ; and tho’
 “ you ought indeed to tremble with a pi-
 “ ous Awe for fear you tread awry, yet you
 “ are not to think your selves *out* of the
 “ Path to Heaven when you really are *in*
 “ it. And, the way to keep in it, is—Not
 “ *to forsake the Altars of the Living God,*
 “ *to follow the bleating of Jeroboam’s Calves*
 “ *in Dan and in Bethel*, but—to keep con-
 “ stantly to your Churches on Sundays ;—
 “ there to hearken to the Instructions, Ad-
 “ monitions, and Reproofs of your own Pa-
 “ rochial Clergy (who are both able and
 “ willing to do their Duty) and on those
 “ other six Days, which God has given you
 “ chiefly for the Work and Business of this
 “ World, take care to behave your selves
 “ in your several lawful Callings with Ho-
 “ nesty, Diligence, and Sobriety. Then
 “ shall you be of course rewarded with the
 “ unspeakable Comforts of God’s holy Spi-
 “ rit in *this* World, and with immortal
 “ Happiness and Glory in the *World to*
 “ *come*.—This, Sir, is the Purport of what
 you

you should always answer to *that* Question; and if you never made any such Answer as this, 'tis *you yourself* that have the best right to take up the Prophet's Lamentation, and cry out — *Oh! — my Leanness! my Leanness!*

We come now to the Claim you lay to the Spirit of Prophecy, which you soften into some *particular Promises* that God has made you. But, Sir, as those Promises are of a prophetic Nature, why don't you give them out boldly *before* they come to pass? 'Tis the very best Thing you can do; for I know of nothing that would sooner convert the World to *Methodism*, than seeing some of *your* Prophecies *fairly* fulfilled. I say *fairly*, because to deal plainly with you, I don't much like your present way of Prophecying. You either give us both the Prophecy and the Accomplishment within a few Pages of one another, or else you foretell such Things as must *of necessity* come to pass. Of this Latter, I shall entertain my Reader with two Instances. Upon your return from *Georgia*, you foretold you should be *cast upon a certain Island*. And what,

what Wonder ; for if you are lost by the way, you never come Home to be laught at for your Mistake. If you *do* come Home, your Prophecy must be fulfilled, in some Measure, because your Vessel is bound for the Island of *Great Britain*. But, pray, how was this fulfilled upon your landing on the Isle of *Karrigholt* ? How was you *Cast* upon that Island ? You say you made to it with a fair Wind, --- then Anchored, --- then dressed, --- then went a-Shore by Invitation, --- and then made a hearty Meal upon Milk and Butter, which you tell us the Gentleman's Maid very civilly brought forth in a *lordly Dish*. How then were you *Cast* here ? I think if the goodness of your Milk and Butter equalled the Lordliness of your Dish, it was a *lucky Cast* for you, and not a *suffering one* as you had foretold.

Alike are your Prophecies of *the Oppositions of the false Prophets* : Meaning, I presume, the Clergy of your own Church ; more especially such *wicked Opposers* as myself. Sir, I'll maintain this to be no fair Prophecy.

F

Suppose

Suppose you give out a Prophecy early in the Morning, that you shall come Home with your Head miserably broke at Night; and particularly by some Body cloathed in Red. Upon this you take your Rounds, behave civilly and courteously to every Body else, but insult and abuse all the Military Men you meet with. In this Case you certainly come Home with your Prophecy heartily fulfilled upon you; — and what Wonder? So with regard to the Clergy, — you set out with a fixt Resolution of behaving and preaching in *such a Manner*, as you know the Clergy neither *can* nor *ought* to bear with, — and then foretell great Oppositions from them. In *such a Manner*, may *such* Prophecies of *such* Prophets *ever* be fulfilled!

If *this* is the Manner in which you make good *the abundance of your Revelations*, you must expect to be buffeted for it, by some that you perhaps, will be apt to call Messengers of *Satan*.

What you say, *Page 23.* in Defence of your speaking in the Language and Character

ter of the first Apostles, and even of Christ himself — deserving no manner of Answer, — I hasten to that “New Gospel of yours, “which will always be unknown (I hope “so, at least) to the generality of Ministers “and People, even in a Christian Country, “if his LORDSHIP’S Clergy follow his “LORDSHIP’S Directions,” — as I hope they always will.

My LORD “hopes that when his Clergy “preach on Justification by *Faith alone*, “they explain it in such a Manner as to “leave no Doubt upon People’s Minds, “whether good Works are a necessary Con- “dition of their being justified in the sight “of God.” — Don’t let us spend Time, now, in quibbling upon the Word *Condition*, but answer me this plain Question. — Has God enjoined us to perform good Works or no? — If they *are* enjoined they are necessary, or else that Injunction signifies nothing: And if they are necessary, how can we be Justified without them? Or what signifies our being justified here by Faith, if we are damned hereafter for want of Works? If Faith, a bare speculative Faith, be alone
F 2
sufficient

sufficient to this End, *without ANY regard to Works past, present or to come*, as you elsewhere advance, the *Devil* is then as valuable a true Believer as Mr. *Whitefield* himself. Nay more so, for he not only *believes and trembles*, but also *knows and feels*. Sir, we are justified neither *for* nor *by* good Works, but *for* and *by* the sole Merits of Christ, apprehended and applied to ourselves — by Faith. But yet you see good Works are a necessary Condition of our being justified, or, in other Words, good Works are *that without which* we shall not be justified.

And this, forsooth, is the Doctrine that entitles you to fly in the Face of your *DIOCESAN*, with such unparallel'd Pride and Impudence! Were he wrong, does not the Character he is Invested with entitle him to a more decent Treatment? Is this the Respect due from *such* a Priest to *such* a Bishop? Is it thus you return the glorious Stands my *LORD* of *London* has made in every Gap, through which *any* Danger has *ever* threatened the Peace or Welfare of the Church? Oh Christian Humility,

Humility, whether art thou fled! 'Tis high Time indeed, that all Well-willers to the Church should begin most earnestly to pray for your Reformation and Amendment. Therefore, that "God may give you a *sounder* Understanding in all Things"—that he may make you a more Dutiful and Obedient Son to your DIOCESAN, and a worthier Son of the Church, is the hearty Prayer of,

S I R,

Your Affectionate Brother,

in Christ,

New-Church at Dept-
ford, Sept. 1, 1739.

JAMES BATE.

P. S. As to the Charge you bring against your *Indolent, Earthly-minded, Pleasure-taking Brethren*—meaning (I presume) all your Brethren, except about half a dozen of your own Persuasion,—'tis below Notice, being daily confuted by their Lives and Doctrine. And as to Mr. Seward's Conversion, who attended, it seems, *diligently upon the Means of Grace*, without being

being ever the better for it;— Does not this suppose that God has ordained *Means of Grace* which are *no Means of Grace*? A piece of Nonsense this, parallel to the wise Judgment you form of the *Quakers*, (3d Journ. p. 59.) whose *Notions of being led by the Spirit are right and good* you say, tho' in the same Period, you confess that they are *led* into two such egregious Blunders (condemned *even* by yourself) as the rejecting both the Use of Sacraments, and the Maintenance of an Establish'd MINISTRY.

F I N I S.

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A SERMON preach'd at St. PAUL'S DEPTFORD, Kent; on the 24th of June, 1738. Before a Select Number of Gentlemen, who stile themselves *The Order of Ubiquarians*.

*And when Jehu was departed thence, he lighted on Jehonadab the Son of Rechab, coming to meet him, and he saluted him, and said to him, Is thine Heart right, as my Heart is with thy Heart? and Jehonadab answered, it is. If it be, * give me thine Hand; and he gave him his Hand. 2 Kings x. 15.*

* The Brethren of the Order of UBIQUARIANS, make themselves known to one another, by a particular Manner of shaking Hands.